PACIFIC LUTHERAN THEOLOGICAL SEMINARY
THE LIBRARY

Our fathers' God,
to Thee,
Author of liberty,
To Thee we sing;
Long may our land
be bright
With freedom's
holy light;
Protect us by
Thy might,
Great God, our King.

Lutheran Herald

June 30, 1959 • Vol. 43 • No. 26

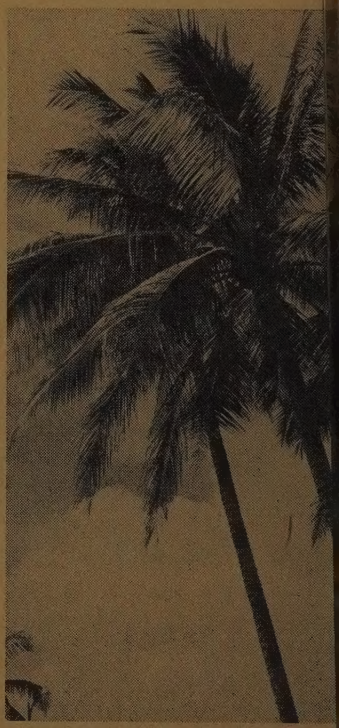
The Larger Patriotism

Soon there will be hoisted up the flagpole of the nation a flag with two new stars—one for Alaska, one for Hawaii.

This means an immensely larger America—a fifty-star Republic.

If we should superimpose the map of Alaska on the map of the forty-eight states of the Union as they were, the base of Alaska's bird shaped head would rest on Florida, the head on northern Minnesota, and the Aleutian Islands beak would reach up the coast of California. Now Hawaii is added to the rest, extending our nation far into the Pacific Ocean towards Asia.

Such an expansion of the American Union calls for an expansion of the American soul. No longer can we think of our American traditions in terms of the Pilgrim fathers alone, or the American Indian, the Negro, or the immigrant stock of Europe and other lands. Suddenly the Alaskan and the Aleut, the Eskimo and the Hawaiian, have become our countrymen. To the forty-niners of the 19th Century we add the fifty-niners of the 20th Century.



To incorporate all these new citizens into our culture and into the body politic will call for infinite wisdom and patience. There will need to be a great widening of our capacities for fellowship, an enlargement of our concept of patriotism, and a new understanding of what we mean by the American way. New religions have been added as well as new languages and people.

This is the beginning of a splendid adventure. Like Abraham of old, we are journeying into a new and better country. Let our prayer be that we might be delivered from the ambitions of national power and pride. Now, if ever, we need to "do justly, and love mercy, and walk humbly with our God." It is God who is the Author of our liberties. Only His might can permanently protect us, and preserve sweet freedom's song.

As we lift our eyes to the new and even more beautiful banner that will soon be unfolded to the sky, let us invoke the blessing of God upon it, and pledge to it our highest allegiance, that we may forever be a people whose God is the Lord.

EDWIN T. DAHLBERG, President
National Council of Churches

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Cover photo by Three Lions

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Official organ of The Evangelical Luth Church. Published weekly by Augsburg Publis House, 426 South Fifth Street, Minneapolis Minn., Randolph E. Haugan, General Man Albert E. Anderson, Circulation Manager. scription price. United States and Canada, year $3.00. Entered as second class matter Jan 14, 1931, at the post office at Minneapolis, M under the act of March 3, 1879. Printed in United States of America by Augsburg Publis House, Minneapolis 15, Minnesota.

© Augsburg Publishing House, 1959

Hawaii-- Showcase of Democracy

Although it is in the middle of the Pacific Ocean, Hawaii, about to become the 50th state in the union, is America's "showcase of democracy."

Hawaii means glamorous Waikiki Beach; it means a bastion of military might—Pearl Harbor. It means sugar, pineapples, trade, tourists, modern enterprise.

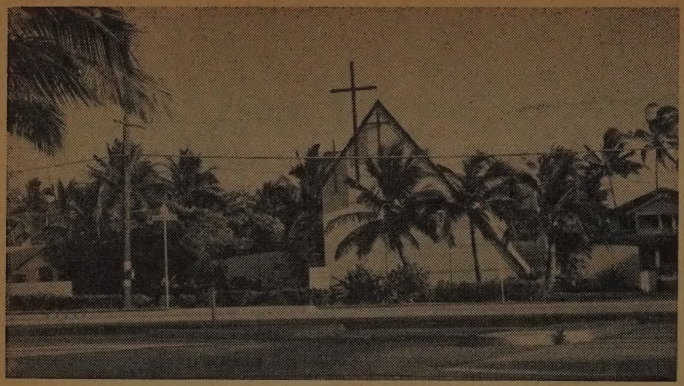
But most of all, Hawaii means people of "kokokahi" (of one blood) who come from all over the Pacific basin.

Though the Christian history of the islands is more than 100 years old, churches are just now coming to maturity in responsibility. Missions of all denominations are busy establishing new congregations, convinced that the church in Hawaii today faces its greatest hour of opportunity and challenge.

Hawaii, which emerged from a primitive South Sea island society, has become a modern agricultural and industrial community. It is an outstanding example of the transformation from barbarism to civilization.

Hawaii has repeated in a new way the fascinating story of the United States—the migration of large numbers of persons seeking a better life. They have come from China, Japan, Korea, the Philippines, and even the distant Azores and Puerto Rico. These immigrants and their descendants have become a part of the melting pot of races, which has produced a new people. In the Hawaiian multi-racial heritage, there is an amazing story of

o—famous Waikiki Beach



Calvary, in the Aina Haina area of Honolulu, was the first ELC church to be established in Hawaii. It now has more than 200 members.

The second ELC church, started in 1957, is Christ the King, which is located in one of the more Oriental communities of the city.

Islanders look with pride to their oldest church, famous Kawaiahao Church. It was founded in 1819 by Congregationalist missionaries from New England, and is known as the "Westminster Abbey of the Islands."

tolerance, enterprise, and achieve
which is hard to duplicate anyw
in the world.

In the Hawaii of post-World
II days, education, the courts, scie
research, industry, cultural exh
and family and social welfare
taken on international reputa
Many leaders from the various c
tries of Asia are sent to Hawai
orientation to American life and ic

The Church in Hawaii

Formerly known as the Sand
Islands, Hawaii — the name m
"homeland"—was discovered by
legendary Captain James Cook in
The people were then ruled by
Kamehameha I, who had fought
attempts by the Russians and Spa
pirates to seize the territory. In
the king sent a request to Engl
for Christian teachers. But it was
until 1820 that the first missiona
arrived. They were sent, not by
land, but by the American Board
Commissioners for Foreign Missi

In 1841, they established their
church at Kawaiahao, which me
"the waters of the hao tree."
grounds of this earliest church
brace a cemetery, where many of
islands' first missionaries are bur
The present pastor of the church is
Rev. Abraham Akaka, a full-blood
Hawaiian and a graduate of Chica
Theological Seminary, who condu
Sunday morning services in both E
lish and Hawaiian.

Despite much opposition from f
eign officials, the missionaries w
able to print the first books in
Hawaiian language and to open
islands' first schools. They made
much progress in conversion work
gaining from 15,000 to 20,000 adh
ents in the first two decades—that,
1864, the American Board withdr
its supervision.

The Hawaiian monarchy came to
end in 1893, when Queen Liliuokala
was deposed in a bloodless revolt a
a republic was set up. The repub
lasted only until 1898, when
United States annexed the islan
which later became a territory of
U.S. In 1903, the drive for stateho
began.

With 113 churches and 18,000 me
bers, the Congregationalists still co
prise the largest group in a curre

Calvary Church, like the other areas of life on the island, reflects the multi-racial character of Hawaii. Shown at right are, top to bottom, a Sunday school class, a Boy Scout troop, the Children's Choir, and the ushers, who are of Chinese, Swedish, Norwegian, and Hawaiian descent.

stant population of between 50,- nd 60,000. This is slightly less ten per cent of the 640,000 popu- that is largely of Japanese origin, 99,000 Hawaiians, 74,000 Cau- ns, 65,000 Filipinos, and smaller ers of Chinese, Koreans, Puerto s, and mixed races.

e three next largest Protestant s are the Mormons, whose first onaries reached Hawaii in 1849; rotestant Episcopalians, who came e islands in 1861 and number at nt 9,500 members in 38 churches; the Methodists, who arrived in and have over 4,000 members in 27 churches.

spite their comparatively small bers, the Protestant bodies are ex- ely active and influential. They in- the Lutherans and Seventh-day ntists, who came in the 1880's, Disciples of Christ, who became lished in 1894, and the Southern ists, who have shown an increas- growth in the last decade or more have their own Hawaiian Conven-

awaii also has a small number of genous sects, including the Pente- ls who appear to attract many wers, especially from the lower in- e groups, and the Assemblies of , which have been particularly suc- ul in Sunday school work.

mong the latest arrivals in Hawaii the Presbyterians, who established r first church in Honolulu last mer after three officials of the byterian Church in the U.S.A. had le an inspection tour of the islands. he growing influence of the Prot- nt Churches is reflected in the rgence of such groups as the Hono- Council of Churches, the Chinese istian Association, which serves nese elements in the population, Maui Christian Ministers Associa- , and the Oahu Association of Con- gational Churches and Ministers. 1947, for the first time in Hawaii's ory, missionaries were commissioned re for service in the Orient.

The ELC Is There

Although Lutherans had been represented in Hawaii since 1880, it was not until 1955 that the first ELC church was established on the islands.

In that year Calvary Lutheran Church was begun in the Aina Haina area of the city of Honolulu. The Rev. Stanley Gjervik is pastor of this thriving congregation, which numbers more than 200 members. As is evidenced by the pictures on these pages, the membership of this congregation reflects the inter-racial character of Hawaii itself.

The property of Calvary Church is bounded on one side by the Pacific ocean and on the other side by the Kalanianaole highway, the round-the-island road.

A second ELC church, Christ the King, was started in the Kalihi area of Honolulu in 1957. Located in one of the more Oriental communities of the city, this church serves a very rapidly changing membership, including a substantial number of military personnel. The Rev. Maynard Halvorson is pastor of this church.

Both of the ELC churches in Hawaii have proved themselves exemplary congregations in their enthusiastic response to the stewardship challenge.

A third congregation in the Waikiki beach area held its first service on June 14. Although no property has been purchased and building plans are only in the dreaming stage, offices for the pastor, the Rev. Norman Hammer, have been rented in a building across the street from the Princess Kaiulani Hotel, the location of Sunday services. This new church has been named "Prince of Peace."

A fourth congregation is also being considered at Pearl City, with property already purchased in the area.

The ELC, as well as other Lutherans and churches of other denominations, are determined that Hawaii shall be America's showcase of democracy *and Christianity!*

A magnificent statement by the president of the General Assembly of the United Nations . . .

Christian Responsibility on a Changing Planet

By Dr. Charles M

It would appear that Christians have seven basic responsibilities in a changing world, which really means in any world.

"They must first study and know the facts as profoundly as possible. This means thousands of hours of hard, responsible work; and this includes especially knowledge of the laws of change. The Christian has no excuse whatsoever to be shallow and sentimental. The Christian thinker must be the deepest thinker in the world; his aim is to overcome all stupid superficiality of analysis.

"They must, secondly, feel profound concern for the state of the world. They are makers of history and not mere onlookers, and God will hold them strictly accountable for the course of events. Profound and troubled concern is an absolute Christian necessity.

"They must, thirdly, be in close touch with situations. They must think, act and react from within these situations. To think and talk from outside is a very grievous sin these days. And this "closeness of touch" must include taking the poor, lonely, weak, distracted, overworked and overburdened leaders into the inner warm fellowship of the Church. The Church cannot assume responsibility for political decisions; it can only criticize, inspire, commend, set up norms in accordance with the will of its Lord.

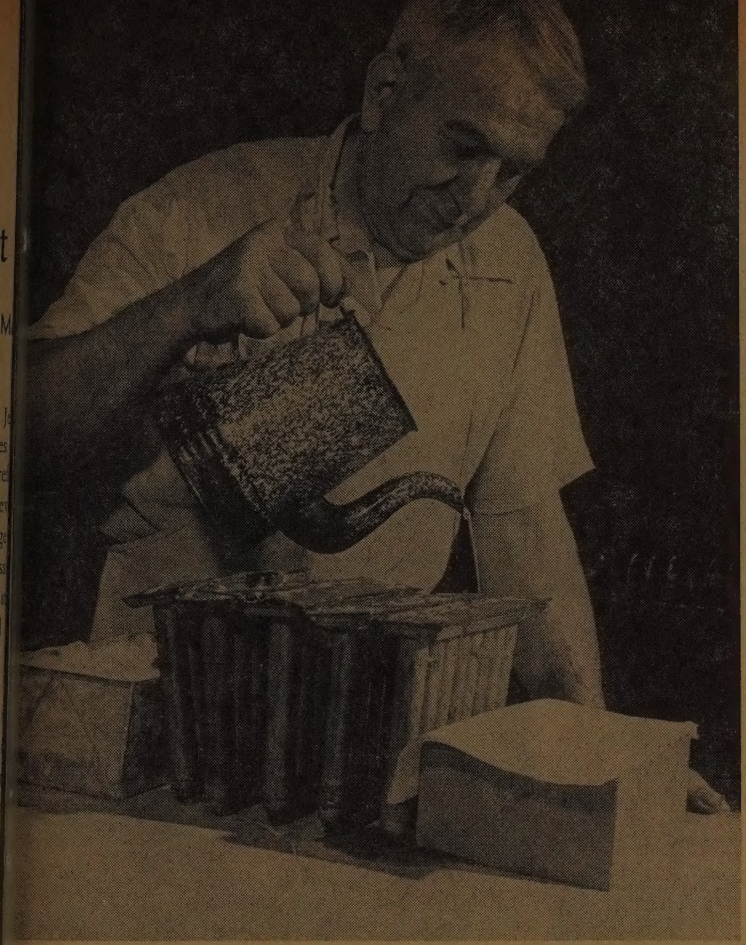
"Prayer is a fourth requisite. The Christian must daily invoke several times God's will on earth as it is in Heaven. Nothing is more potent before the throne of God than the sincere prayer of a contrite heart.

"Fifthly, a Christian has responsibilities to Christ, over and above any other responsibilities may be shouldering in this life. He must there witness to him, amidst every change and despite e change. A most grievous sin is to allow the chang to overwhelm us as to cause us to forget our witnes duties. Our direct knowledge of the grace of Chri infinitely more important than all the world and its changes.

"Sixthly, the Christian must seek the unity of Church. This is the urge at ecumenicity. If the Cl tians really become one, the world will be sudde transfigured. This takes infinite humility. No gre scandal exists than that of the separation of those were baptized in the name of the Father, of the and of the Holy Ghost.

"Finally, Christians must remain faithful to th faith, in all the plenitude of its fundamental ter as they have received them from the Apostles, from Fathers and from the Saints. This holy deposit of fa regarding man, history and God is above all syste all ideologies and all economic and political orders is most important to guard the freedom and indepe ence of our faith from any human achievement, matter how noble and true. Jesus Christ, the Cr the Gospel, the Church, the freedom of the child of God—these things cannot be subject to any "chan in any "changing planet." The primary Christian sponsibility on a changing planet is to be humbly fa ful to Jesus Christ.

"If we know the truth in all its depths, if we are genuinely troubled and concerned about the world, if for any situation we learn to speak from within, if we pray and pray and pray, if we never faint in witnessing to Jesus Christ despite our dullness and preoccupations, if we seek the original unity of the Church according to the will of Christ, and if we remain faithful to the full plenitude of our faith, then there is hope that a changing planet will in God's time be captured to the glory of God in Jesus Christ."



A picture story

by

Three Lions

Harry Regennas is the candlemaker for the Independence Day fete. He makes his candles of kidney tallow during the winter, when the cold air helps the tallow set. The molds are from 1870.

Fourth of July by Candlelight

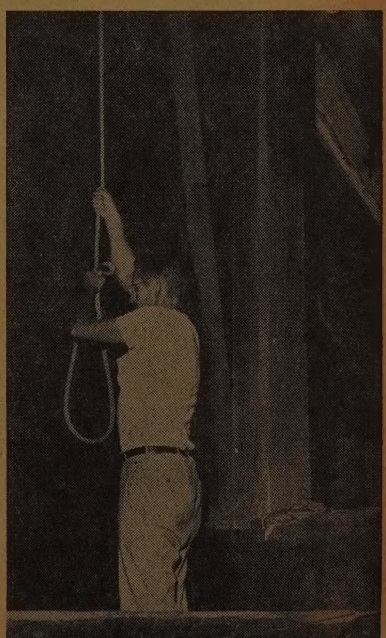
1843 the town of Lititz, Pennsylvania began to celebrate the urth of July with candles instead of firecrackers—and that's how y've been doing it ever since.

ndependence Day in Lititz begins at 6 a.m., for it's then that the urch bells are rung to proclaim the date to everyone. From then the day is spent in one long festival, with the climax coming after k when the glimmering light of the candles makes a truly unique ne.

ocal point of the whole celebration is Lititz Springs Park. Here Queen of Candles is crowned, here the baby parade gives the thers of the smallest fry an opportunity to vie with one another dressing their youngsters in the most appropriately patriotic garb, d here is where the candles are.

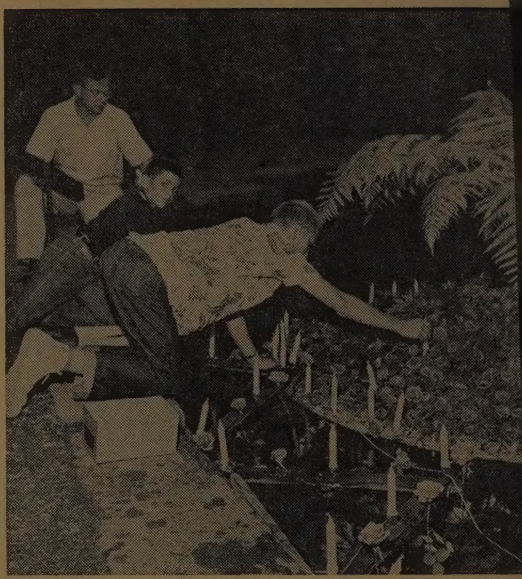
The candles themselves are one of the traditional aspects of the ole celebration. Harry Regennas, a Lititz citizen, pours them by nd from molds dating back to 1870.

Throughout Independence Day in Lititz, you have the feeling that s is truly a community celebration, with most of the town partici-ting proudly in its unusual custom.



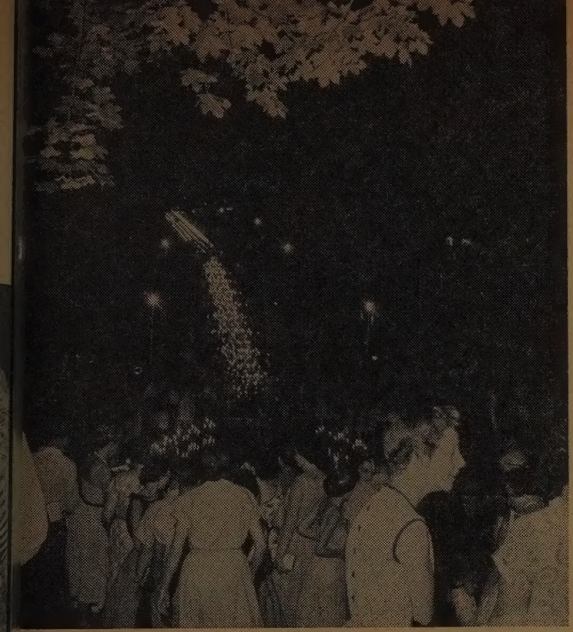
Independence Day in Lititz begins at 6 a.m. when Paul Seaber rings the church bells.

During the afternoon, the young boys of Lititz are involved in heavy competition among themselves for the job of setting up the more than 6,000 candles which will be lighted that evening.



In addition to candles there are thousan roses to add color to the celebration. Her youngsters set up their candles in chosen around the park.

The mothers vie to see who can dress their youngsters in the best patriotic garb for the baby parade. Too young to think of patriotism, the entry shown above is content to sleep through the baby parade.



The strong community flavor of the candlelight celebration brings out a near 100% attendance.

Like all American celebrations, this one must have a queen, the Queen of Candles.

At Lititz' first candlelight celebration, there were 400 candles. Today the celebration features more than 6,000 candles. Floating down the water are candlelighted swans.

Members One of Another

By Raymond M. Olson

In his "Living the Lord's Prayer" Carroll E. Simcox quotes these verses:

I gave a little tea party
This afternoon at three.
'Twas very small,
Three guests in all—
I, myself, and me.

Myself ate up the sandwiches
While I drank all the tea,
'Twas also I
Who ate the pie
And passed the cake to me.

This poem by Jessica Nelson North penetrates the problem with which all people must wrestle. The strong desire in all of us, Christian or non-Christian, is to look out for ourselves.

In the Christian Church we are reminded that this desire is not in keeping with the intention that God has for our lives. We are to see ourselves as belonging to the whole family of God and the whole purpose of God. We are "members one of another."

Churches make their plans to carry on Christian work because their members understand God's intention in the use of their life and their means.

One of the major ways we have of making such plans and carrying them out is through approval of a Church Budget which sets forth the amount and the kinds of work to be done.

At this point in the year, in varying degree, there is a conflict in individuals and congregations. The conflict is between the old and natural desire to keep everything and the call of God to see ourselves as members of the whole family of God. The record of income and objectives of our congregations at the end of May is very revealing. The details are provided in the report below.

The most embarrassing fact, and one which searches the souls of all of us, is that we were convinced we ought to carry out work this year which called for a Budget of $6,855,778. That is the amount we approved. Then the congregations were asked to state their objectives toward this total work and report them to the Department of Stewardship. These objectives total $6,549,612. This means we have a spread of $306,166 between the amount we have agreed we ought to have as a minimum and the amount we say we are ready to try to provide.

We believe this Church of ours is ready and willing to correct and change the situation, for this work ought to be done. We must not permit ourselves to go back to selfishness but move on to generous and genuine stewardship.

We request and invite all congregations to:

1. Spend some time, particularly in the meetings of the official boards, looking for ways to actually go b
the stated goal for the year o
to move the goal ahead.
2. Take into account the over-a
uation that will require a 15
crease beyond last year's inco
meet the full budget. This s
mean that any congregation
begin with a determinatio
achieve such a 15% increase,
many going far beyond it. W
ready know of some whos
creases in objective are 20%,
50% and more! The trouble
know of far too many wh
below this amount in their
ning, and a few of these are
not able, at this time, to do
more.
3. Get available money sent in pr
ly. Each year we have more
gregations sending in 1/12 o
objective each month. If all
gregations did this we woul
much closer to 33% at the en
four months than we are.
4. Look for supplementary f
which can be applied to the o
tive and go beyond it. Make
to individuals and auxiliaries
the amounts they can provide
be the "plus" from the cong
tion. It is not conducive to li
giving to set ceilings in the amo
to come from a congregation.

This report comes early enoug
the year to make the necessary p
in every congregation to assure re
ing the amounts needed. Thro
prayer, through witnessing to one
other and encouraging one anothe
such matters, and through fait
searching of the Scripture we will
ourselves truly as "members on
another."

May 28,

1959 Budget Ingathering

DISTRICT	1959 OBJECTIVE	RAISED	STATUS	% RAISED	% RA 5-29-
Eastern	$1,523,658.00	$422,203.18	$1,101,454.82	27.7	27
Northern Minnesota	692,272.00	212,418.40	479,853.60	30.7	28
Southern Minnesota	1,369,350.00	381,471.10	987,878.90	27.9	27
South Central	604,672.00	176,295.82	428,376.18	29.2	27
South Dakota	610,211.00	202,073.27	408,137.73	33.1	26
North Dakota	670,718.00	197,935.96	472,782.04	29.5	28
Rocky Mountain	287,523.00	101,704.20	185,818.80	35.4	29
Pacific	351,718.00	112,062.90	239,655.10	31.9	29
California	313,107.00	102,167.55	210,939.45	32.6	29
Canada	126,383.00	36,968.78	89,414.22	29.3	22
No District	.....	233.00	233.00cr.	....	
Lutheran Students	.....	300.00	300.00cr.	....	
	$6,549,612.00	$1,945,834.16	$4,603,777.84	29.7%	27
Actual Budget	$6,855,788.00	$1,945,834.16	$4,909,953.84	28.4%	27

The Deadly Sins:

Anger

Count to Ten

r culture encourages an egg-like smoothness. Be- the little boy is old enough to tie his necktie, he been told to count to ten and to swallow his re- ment. It is my understanding that in the upper ons of large organizations anger is looked upon as form. The man who flames out in indignation himself clutching his narrow-brimmed hat, his mulated pension reserve, and his last pay check in levator on its way to the ground floor. That is, ss he is a recognized genius or owns 51 per cent ie stock.

uch of this is understandable. A large and complex olishment cannot permit employees to indulge their itments and to shout in the corridors. Then also ntrolled temper is a sign of civilization. Urbanity gs with it techniques for dealing with fury. If a civilized, I do not utter war whoops or low gut- l growls like an enraged ape. I recall what a uni- ity professor of New England background and uestionable tone once told us about Sinclair Lewis. hat Mr. Lewis does not understand," said the pro- or, "is that there are married people who do *not* am at one another."

Be Angry

against this background of control and courtesy, s interesting to find the Apostle Paul enjoining us e angry but not to sin. The first serious reading of hesians 4:26: "Be angry but sin not" came to me as shock but also with immense relief. I had always ieved that there was something sinful about "get- g mad." I had felt this way not because I found any port for it in the Bible (it seemed to me, even as hild, that both God and Jesus were stern a good part the time) but because this was a tradition in which grew up. Nice little boys did not get angry. Nice le boys did not poke other little boys in the nose.

Saints and Slugs

Actually, of course, anger is not sin any more than laughter. It is part of our nature. To live is to desire. o desire is to be frustrated. And to be frustrated is feel anger. The person who does not feel tempted anger is not a human being at all and certainly not saint. He is a slug without life and without spirit. he picture we sometimes get of Jesus in second-rate unday school literature is of a being so meek and mild that he reacts to nothing. He smiles blandly. But little he says or does has an edge to it as if it were hammered out in the forge of his indignation. He is not a smith beating out the hard shining truth; he is the Jolly Baker distributing sugar buns.

Now there is an infinity of mercy in our Lord, but his mercy is not that kind of thing. The flame of indignation burns in him not only when he cleanses the temple and upbraids the Pharisees or speaks of Herod as "that fox" but in a number of parables where he delineates the stern character of divine justice and mercy. God is the great Demander: he imposes his requirements of holiness and loyalty and fidelity on people, and when they fail him, the flame of sternness burns. The unjust steward, the murderous vine-tenders, the rich farmer, the man without wedding garments, and many others feel the full pressure of the divine indignation, and it is this mood which frequently glows in the words of Jesus.

But Sin Not

Nevertheless, paradoxical as it seems, most anger is sinful. It is sinful not because the emotion itself is wrong but because the thing I want is wrong or I am angry at the wrong person or in the wrong way or for too long a time. Perhaps we can say that human anger is always perverted by sin and instead of burning, like the divine wrath, with a clean flame, it generates a blinding and suffocating smoke. It is thus that Dante saw anger, and it is thus that we see it most frequently in ourselves.

Correspondence

Short and Simple Wanted

The last issue of the HERALD arrived yesterday and the first article to catch our attention was on the new liturgy. We say Amen. We truly do not enjoy any part of the new or so-called new liturgy. To us it is pagan, medieval, and should be discarded *now*.

We too would like to go to church one half hour late. One can't get any good out of the service just turning from one page to another and singing songs with rhyme or rhythm. We forget we have a wonderful God to worship. Joseph L. Knutson expressed our thoughts exactly.

We are for the short simple liturgy where we truly worship God.

MR. AND MRS. CLARENCE GUSTAFSON
Fargo, N. Dak.

Join the LSWMA

► Having heard only good about the president of my alma mater, I was astounded by Dr. Joseph L. Knutson's "Plea for a New Liturgy" in the June 9 LUTHERAN HERALD.

That there is room for improvement in the presently "new" liturgy and its musical settings is not to be doubted; that a contemporary liturgy might well be developed at least as an alternative to the traditional is a goal which many of us share; but that the president of one of our colleges should have expressed such a parochial, petty and poorly timed viewpoint seems almost as incredible as the willingness of the editor to publish it.

Apparently Dr. Knutson would perpetuate the implicit limitation of the mercy of God to the forgiveness of sin, as if every breath, heartbeat and gift, whether spiritual or material, were not a mercy of God. Far from being an old error, the placement of the Kyrie after the Absolution is simply a recognition and an admission of our creatureliness and our dependence upon our Father in all things.

As for the allegation that the liturgy of the new Service Book will keep potential hearers of the word of God away in droves, it should be realized that there are many—of whom I am one—who are attracted by the very liturgy which repels the good prexy. Apart from the argument of ecumenicity and uniformity within the Lutheran Church, there are more than a few within the ELC that believe that the circumvention of the "historicity" of Oslo and its multitude of American variants represented if not liturgical perfection at least liturgical improvement. A few other questions seem pertinent.

1. Is the president of Concordia College unteachable? If anyone ought to be free from the easy answer and the pat prejudice certainly a person high in educational position and esteem ought to be. An attempt to understand and a willingness to learn should have preceded such a shotgun type of condemnation.

2. Is this the time to rock the boat? For one thing, whether brother Knutson likes it or not, he is stuck with one or another setting of the new liturgy for at least two decades; a new hymnal and service book is not a project lightly to be undertaken.

3. If Dr. Knutson really wants a *new* liturgy, does he not have at his disposal a creative capacity of the highest order in the Christian college community that he leads at Concordia? What I am searching for is a charitable way of suggesting that he "put up or shut up." If he is working at this task I applaud him and promise my continued moral support; if he is not he would be better advised to hold his peace.

One last remark: There is in existence a highly qualified, theologically concerned and artistically alert organization dedicated to the problems and aspirations of communication and worship which have elicited both this article and my response. Perhaps Joe Knutson and I ought to renew our memberships in the Lutheran So for Worship, Music and the Arts. haps you ought to join too. A dollar check to LSWMA Treas Linden Lundstrom, 1844 Hutc Avenue, Rockford, Illinois, prov the best stimulus I know of for lightened and enlightening liturg architectural and artistic creativity.

MYLES C. STENSHOEL
Sioux Falls, S. Dak.

"Liturgy Means Little"

I am writing to express my sin thank you to Dr. Knutson for exp ing my own and most of my frie view on the new liturgy. I have awaited for someone of his high sta ing in the Church to express such opinion.

If Ph.D.'s have trouble with new order too, it should be an ind tion of the far greater trouble it ca those of us who have not had adva schooling. So much of the litu means so little to me in this situat even though I have always been Lutheran. What will it mean to oth wanting to join a church if they not Lutheran? I do appreciate litu if it aids in its purpose as stated Dr. Knutson but I cannot believe t our new liturgy does this for the jority of us in the congregations have not been schooled in its meani and appreciation, both in content form.

MR. AND MRS. DUANE C. NELSO
Barnesville, Minn.

Defense of New Liturgy

► While I would never attempt argue theology with Dr. Joseph Knutson, as a layman in the ELC would like to take issue with h over his article in the June 9 issue the HERALD entitled, "A Plea for New Liturgy."

I agree with Dr. Knutson that urgy is an important part of church service, but has he given new liturgy a fair trial? The chu to which I belong has used the f setting for the past six months, a I'm sure there are many ELC chur es which haven't had the new or of service that long.

Dr. Knutson condemns the n order of service without giving it

e. The old order of service was for many years, and naturally who worship each Sunday have e accustomed to it. Any new in- on takes time to become familiar, erhaps even longer to gain ac- ice.

long ago I went to an Augus- Lutheran Church for a morning e, and discovered they were us- e first setting. It was a simple r for me to follow the order of e and contributed much to my ment of the entire service.

ere are perhaps many ELC mem- who prefer the old order of serv- st as there are ALC, Augustana, C, etc. members who perhaps r their old order of service to the first or second setting. Whenever is a merger of Lutheran bodies, as is taking place now, no one e merging bodies can expect its of service to take precedence another. As in any negotiation, has to be a spirit of compromise.

disagree with Dr. Knutson that congregation plays the role of "pas- spectators." If the congregation ws the new order of service, there much or more participation than was previously.

ere are members of our church espouse negativism for the sole n that it's a departure from the rder. It is my opinion that, given the new order of service will be lly as acceptable as the old order. constant criticism and lack of eration is certainly not going to d that day. We must give the new r of service a fair trial. I don't k it's "cricket" to find fault with ithout first giving the new order a chance to prove itself.

James M. Kinney
Glenwood, Minnesota

Amen and Amen!

To Dr. Joseph Knutson's article "A for a New Liturgy" I wish to nd my Amen and Amen! It ex- ses so well the several reactions I e felt.

is regrettable that more men of Knutson's keen insight and ap- ciation of the average worshipper's ural limitations were not included the Liturgy Commission.

know we shall eventually become accustomed to the service, but it is not the joyful, simplified transition we were promised.

Mrs. William Lowry
Wright, Minn.

Personal Dislikes?

My concern in reacting to Dr. Joseph Knutson's "A Plea for a New Liturgy" probably differs from that of what certainly will be a deluge of letters disagreeing with the article. I can join with others who disagree with Dr. Knutson's views and his handling of facts (Example: the discussion of the Introduction and the Kyrie); but my reaction is against the method he used to present his views.

The article evidences a real concern for a liturgy in which a person may be rightly confronted by the Lord and may rightly respond to Him (a concern of all of us). And while there is a passing reference to "the average person" and a claim that such people are not participating in the new liturgy, the "average person" is not quoted; rather, the article is filled with the caustic opinions and gibes of professors, Ph.D.'s, most competent musicians, and leading pastors.

Perhaps if the article dealt a bit more with real reasons for discarding this liturgy and a lot less with personal sarcasm, it would be of greater value. Interestingly enough, the article contains a quotation from I Corinthians 14—a chapter which purposes that "all things be done for edification." One wonders if the venting of personal dislikes has anything to do with "building up the church."

We can only hope that future discussions of the liturgy will deal with specific issues and problems on the basis of thorough study, so that the church might truly benefit.

Delmar Jacobson
Hopkins, Minn.

Appetizers and Hors d'oeuvres

I agree wholly with the article "A Plea for a New Liturgy" by Joseph L. Knutson in the recent Lutheran Herald. It's good to know there are men of courage and conviction who will put into writing the thoughts that must be going through the minds of many Lutherans today.

Why we have to endure so much repetition in our service is beyond my understanding.

Should we not spend more time on the sermon? I have observed ten minute sermons, squeezed in the church service. Isn't the sermon the main course of the service? Do we need to spend so much time on appetizers and hors d'oeuvres (if you happen to like them) that we have so little time for the bread of life?

How wonderful it would be to leave God's house feeling spiritually refreshed instead of labored down by the weight of Roman liturgy! May our Church have an awakening and come to preach the Lord Jesus Christ in simplicity.

Mrs. Winston Zappe
Staples, Minn.

Lambaste the Liturgy Loafers

► We *have* a new liturgy and the response for the most part is terrific.

Only occasionally does one find a Mr. J. L. Knutson who clamors loudly against our new treasure.

Quickly expunged is such crying that the liturgy is too difficult. Our Vacation Bible School children put their elders to shame by singing the responses with ease (from memory!). It makes us wonder how the Ph.D.'s received their degrees if they must admit they won't "live long enough to learn it."

Prof. Ensrud of St. Olaf College reminded us of the saying, "Anything good does not yield its treasure easily," so we went home to dig. Loafer Knutson and others had best try digging, too.

The committee had no enviable job but surely they were people who asked God's help and guidance as they worked and studied. Let not any of us sound like children who say, "I won't play with you unless you do it my way." We could not all be on the committee.

Enough of this disqualifying of the works of the committee but let us pray as our hymn writer—

"Thou Master Workman, grant us grace
The challenge of our tasks to face
By loyal scorn of second best,
By effort true, to meet each test."
(Service Book and Hymnal 217)

Helen Haukaas Nelson
Sacred Heart, Minn.

BOOKS *in Review...*

Scripture for Youth

TEEN-AGER, THE BIBLE SPEAKS TO YOU. Walter Riess, Concordia, $1.00, 104 pages.

This book is bound to heighten a young person's appreciation of Scripture. Its plan is simple but effective. It introduces a particular problem that is close to many of the hearts of our youth today, following with a portion of Scripture that has a meaningful answer. "Problem-centered Bible Study" is not the only way that our youth should be introduced to the Scriptures but is a very excellent means. The passages of Scripture include various translations, depending upon which translation best points up the meaning of the passage.

DAVID BROWN
Minneapolis, Minn.

Three Books on Holy Spirit

SPIRIT, SON AND FATHER. Henry P. Van Dusen, Scribner's, $3.50, 180 pages.

THE HOLY SPIRIT AND THE HOLY LIFE. Chester K. Lehman, Herald Press, $3.50, 220 pages.

THE HOLY SPIRIT. Edwin H. Palmer, Baker, $3.50, 174 pages.

These three books are good evidence that the doctrine of the Holy Spirit, "the neglected step-child of Christian theology," is coming in for attention, and perhaps a long hard look. While the three books before us come from varying traditions of Protestant thought, they are all agreed on the need for careful study of the doctrine, and of its practical significance as well.

Edwin H. Palmer's book stems from an orthodox Calvinist position, and the doctrine is developed strictly within that tradition, with little reference to any scholarship outside of it. The homiletic tone of the book helps to soften the rigid Calvinism. Palmer endeavors to relate the Holy Spirit to every phase of Christian doctrine—to creation, providence, Christology, as well as to His influence on the believer's life. Through it all one hears the ring of Calvinist orthodoxy, common grace, total depravity (man is "inwardly rotten to the core"), the irresistibility of the Holy Spirit ("the beauty of it all is that man cannot resist the Spirit's work"), and so on. This is an earnest piece of writing, sincere, but rather doctrinaire in spirit.

Chester K. Lehman's book comes out of a Mennonite background, and is thus an independent Protestant approach to this doctrine. Restricting his study to the relation of the Holy Spirit to "the holy life," Lehman's study is warm, evangelical, and Biblical. He expresses his appreciation of the classic Protestant viewpoints, but the distinctively Mennonite views are asserted strongly: believer's baptism (as against infant baptism), baptism with the Spirit, the indifference to the means of grace and the instrumentality of the Church in general, etc. Because he is so concerned to show the Biblical sources of his ideas, quoting liberally as he does, the writing tends to get choppy —a joining together of passages. Lehman is more willing than Palmer to cite works outside of his own heritage, however.

Both of the preceding two books, while they are earnest and sincere writings, do not give any new insights or fresh outlooks essentially. They faithfully represent the views of their tradition on this doctrine of the Holy Spirit.

Van Dusen's book, on the other hand, is fresh and interesting, and does give a fresh re-orientation of one's entire understanding of doctrine. Yet, Van Dusen does not claim to be original, and bases much of his presentation upon H. Wheeler Robinson's *The Christian Experience of the Holy Spirit* (1928). Readers will find Van Dusen's book a helpful understanding of how the doctrine developed in the history of Biblical writings and the Church, and they will find also some new ways of looking at old doctrines through the doctrine of the Holy Spirit.

The book may be roughly divided into two sections: historical and systematic. The historical considerations are documented in a section entitled: "The Biography of a Great Conviction." Both the Old and the New Testaments, and the history of the Church—in relation to this doctrine—are presented. As to the Church, Van Dusen sees the differences between Roman Catholicism, Classic Protestantism (Lutheranism and Calvinism), and Radical Protestantism (other Protestants exclusive of Anglicanism), as due to their respective interpretations of where the authority of the Holy Spirit resides, solely or ultimately in (a) the Church (b) Scripture, or (c) conscience.

The last five chapters of the book contain the author's constructive views on what an understanding of the Holy Spirit will do to our conceptions of man, Christ, God, Church, and Trinity. There are some interesting ideas here, and suggestive ones. Whether original or not, Van Dusen knows how to draw upon modern studies with interesting results. What he ends up with are more suggestions for the future than [illegible] tive explications, but it cannot be denie[d] they are suggestive.

As a stimulus for further study Van[illegible] sen's book is easily the better of the [three] here reviewed. His theology is less in[flu] ualistic, and more churchly. It is brie[f] formative, and suggestive. He is abre[ast] recent scholarship, and does not argu[e] cause of any distinctive tradition, a[s] other two do. But all three taken to[gether] are encouraging, for they show that i[n] quarters of the Church this doctrine is [com] ing into its own.

W. H. K. NARUM
Northfield, Minn.

Bigger Barns?

THE AMERICAN OASIS. Edward [illegible] bee, Knopf, $5.00, 259 pages.

In a materialistic way of life, the pro[blem] of man, climate, and land always [has] the social *planner*. The Communists [have] trouble "collectivizing" (or "insectivizing" more recent term) the man on the so[il] a much greater extent than the man on pavement.

This is partly because agriculture is "[artifi]cially frustrating" since it yields accor[ding] to the dictates of man, climate, and [land] rather than to the dictates of a comm[odity] Higbee in the first three chapters [deals] with these three under the headings: "[The] Dictates of Man," "The Dictates of Clim[ate]" and "The Dictates of Land."

But we, too, are frustrated by our [many] cultural problems—not least the proble[m] overproduction. The author develops [the] title of the book showing that we do [live] in an "American Oasis" in the midst [of] "World-desert."

Somehow we have forgotten this! [Like] the man in Christ's parable, we have [all] yet understood completely that surplus [pro]duction is a *moral* problem. We have [two] alternatives of "tearing down barns [and] building bigger ones," or of "being [rich] toward God." God's obituaries are s[hort]. "Good and faithful servant . . . thou [hast] been faithful. . . ." or "Thou Fool! w[hose] will these things be?" Either statemen[t is] sufficient.

Although Mr. Higbee does not deal sp[ecifi]cally with the Church nor with the n[ew] problem of being on this "American Oa[sis]" he does give us a good picture of "n[o] land bringing forth abundantly."

HAROLD HOFSTAD
Bismarck, N. Dak.

J. R. Hestenes

ard the Seventh Sunday After Trinity — *Strange Lands*

The Epistle: Romans 6:19-23 • The Gospel: Mark 8:1-9

Monday, July 6

LAND OF TRAINING

Exodus 3:7

have seen the affliction of my people are in Egypt."

hind the whole experience of the .e of Israel in Egypt was God's idea in their affliction they should learn elieve in Him and be drawn close ne another in the common bond of reliance. People in bondage, in slav- seek release from that hardship. The :r of God alone was able to bring the le up out of that land, the land of training. Egypt can well stand for affliction we endure so long as in it, through it, our faith in God is gthened.

though we cannot understand the vari- fortunes we must endure here on , help us to interpret them as a part Your purposes, O God. Our Egypt be a bed of pain, a door of oppor- ty closed against us, a bitter heart- , a heavy cross because of true faith. our Egypt refine us, and make us e Christlike, more reliant upon You. he Name of Jesus. Amen.

✚

Tuesday, July 7

LAND OF CAPTIVITY

Ezekiel 36:19

"I scattered them among the nations, and they were dispersed throughout the countries."

The people of Israel and of Judah were carried off into captivity because they forsook God. They grew careless. They became insincere in their worship of God and fell into all manner of sin against their brothers. Before the situation had become hopeless, prophets had warned them that the end result of disobedience could be nothing else but captivity. So it was. The people were carried off to eat the bitter fruits of their own sowing.

Sober us with the truth, gracious Father, that the captivity of sin is no slight matter. Spare us lest we be made to face the bitterness of captivity to sin, where we are held by the very shackles we ourselves have made! For well we know that if we sow to the flesh we shall from the flesh reap corruption. Engender in us the will to sow to the Spirit that we may know eternal life.

✚

Wednesday, July 8

THE FAR COUNTRY

Luke 15:13

"The younger son gathered all he had and took his journey into a far country."

There are some, of course, who would say the Prodigal Son had it made; he was doing what many are itching to do. He was packing up and leaving his father's home. He was heading for that territory where he would be footloose and fancy free. Nothing to tie him down, nothing to restrain him, no father looking over his shoulder, nobody checking on him. So he left home, "And squandered his property in loose living." Then comes the sad part: "And when he had spent everything." This country is Famine.

Why, O Lord, do we want to run away? What is there about us that makes us think that the fun and the joy is found miles away from the Father's house? Why do we let Satan tempt us so? There is no lasting joy, upbuilding experience, in kicking over the traces, in bolting off the way of obedience, in departing from the shelter and warmth of Your love. Keep us happy at home. Amen.

✚

Thursday, July 9

THE VEILED LAND

Matthew 25:14

"For it will be as when a man going a journey called his servants and en- sted to them his property."

.n the Parable of the Talents, the an going on a journey" represents God. er He distributes to each person talents, "goes away." He dwells, so to speak, an unseen place. His actual presence is led. How easy it is to lose sight of d if we grow careless in keeping alive light of faith. To believers the "veiled d" where God dwells is not strange, though He seems far away, yet He near. He is nigh unto those who fear m.

Sometimes, dear Lord, we feel that You e gone off to hide Yourself from us; u have gone beyond our reach, and we left without help in our need. At h times, strengthen us in our searching, knocking, our asking, that we may reassured of Your constant presence. lp us to live as though we know for e that You are ever present. In Jesus' me. Amen.

Friday, July 10

THE GIVEN LAND

Joshua 24:13

"I gave you a land on which you had not labored, and cities which you had not built, and you dwell therein."

Just as the promised land of the Old Testament was a gift of God to His people, so also is the realm of faith, the Kingdom of God, an outright gift of God to those who come to Him in Christian faith. This is a very strange land to those who have not entered into it by experience. They do not "get it." It is impossible for them to understand that this land is in this world but not of it. Those who dwell in this realm enjoy its benefits by the grace of God.

I thank You, heavenly Father, that You have called me out of darkness into Your marvelous light; that You have established me in the Kingdom; that You have in Christ created this Kingdom that I may have its benefits. By the conduct of my life and my full dedication to Christ, may I show my evaluation of this great gift You have given unto me. Amen.

Saturday, July 11

THE BEST LAND

Hebrews 11:16

But as it is, they desire a better country, that is, a heavenly one.

In this famous chapter, where great people of faith are listed, one of the facts made clear is that they all realized that the better land was awaiting them. Here they were established in the land of faith, but so long as they were in the world and in the flesh, they were strangers and exiles; they were not at home. They looked for the "homeland," which, while they were on earth, they had seen "and greeted it from afar." This strange land is the wondrous land of eternal felicity and joy.

Keep alive in us, too, O Lord, the homing instinct of those who have been touched by the blessed vision of faith. Spare us from the sorry mistake of setting up housekeeping in this earthly home as though we were to live here forever. Stop us from driving stakes as though we expected our tents to remain pitched ages on end. Keep us heavenly minded and heaven bent. Amen.

Asks Churches Limit Social Activities

Churches should drop many of their "social activities" in favor of more urgent tasks, the president of Andover-Newton Theological School said at the school's baccalaureate service.

Dr. Herbert Gezork said that "if the church today suffers from any ailment it is that of triviality. Let the church drop a great many of its social activities, however appealing and attractive they are, so that it can concentrate on its most urgent tasks."

Those tasks, he said, were "teaching its own youth the truth of the Christian faith, and preaching the judgment and mercy of God to a world which is desperately in need of the redeeming power of the Gospel."

He asked, "Does nobody see or does nobody care to see that we are slowly but surely becoming engulfed in a quagmire of easy living, of comfortable self-indulgence, of ethical indifference, where all moral demands become relative, where the practices of the majority seem to be the only measuring rod for right or wrong, and where the only valid rule of behavior appears to be: anything goes as long as I get away with it"?

200 Complete TV College Bible Course

More than 200 students took final examinations in Washington, D. C. in the first Bible course ever offered over television for college credit.

Most of the students who had watched the hour-long lectures by Professor Edward W. Bowman of American University each Saturday on Station WMAL TV, Washington, passed the course and received two hours of credit which they can apply toward a degree at American University, a Methodist institution, if they so desire.

Meanwhile, more than 2,000 persons watching the telecourse on the "Life and Teachings of Jesus" paid for study outlines to accompany the course and over 100 showed up to take the final examination, without credit, just to see how they did.

University officials and the National Capital Area Council of Churches, still somewhat astonished at the unexpected success of the course, announced that Dr. Bowman will teach a class on "Old Testament" over television next fall.

When the Bible course started on television, the university and Council of Churches printed up 500 study outlines to sell at $2.00 apiece and hoped for the best. They got almost 1,000 orders for the outlines after the first program. Before the course was over about 2,200 outlines had been sold. More than 750 persons turned out for the class's first field trip, a visit to Washington cathedral (Episcopal). Nearly 1,000 showed up for the second field trip, a visit to the National Gallery of Art to see its religious paintings.

Meanwhile, 200 students, all the university could accommodate, paid $30 tuition to take the course for co credit. They turned in weekly as ments which Mr. Bowman, cha of the Methodist-related univer graded. They also wrote a term p and then came to the university, w used its gymnasium to accommo the huge class, for the writing of two-hour final examination.

Build Movable Churches

An experimental project in "n able" churches was announced at H ford, Conn., by Episcopal Bishop W ter H. Gray of Connecticut. He s the $20,000 structures will be built Bolton and Middlebury, Conn., in hope that congregations attracted them will build their own perman houses of worship later on.

To be completed by mid-July, sanctuaries will not be "the last wor the bishop emphasized, but "will se until something more elaborate can built."

Hervey Stetson, assistant execut secretary of the diocese, said the 1 seat churches will have "a religi

—RNS Ph

EAST ASIA CONFERENCE—Some 180 representatives of Protestant Churches in A Africa and the West attended the first assembly of the East Asia Christian Confere in Malaya recently. Organized in Indonesia in 1957 the conference aims to prom continued cooperation among churches and national Christian councils in East Asia.

g inside" and will be "attractive
ie outside." He said original con-
tion will take about six weeks
they can be dismantled and erect-
gain in four weeks.

addition to the central church
, the 72 by 30 feet wide struc-
will have three other rooms for
h use, including Sunday schools.
op Gray said there are no Epis-
l churches in either of the two
is selected, adding that the mov-
churches should speed the growth
ae diocese.

icans Need Literature

he "vacuum" in the minds of Afri-
created by the missionary elimina-
of pagan recreations must be filled
Christian literature before the na-
turn to Communism, the mod-
or of the Church of Scotland (Pres-
rian) warned.

r. R. H. W. Shepherd, a former
ol principal in Lovedale, South
ca, told the denomination's General
mbly that church literature was the
nderella" of the missionary family.
e observed that the promotion of
istian literature usually came last
he work of missionaries—preceded
evangelism education and medical

It is not to the credit of the mis-
ary forces of South Africa for ex-
ple, that the mission presses serving
needs of nine million African peo-
—half of them professedly Christian
an be numbered on one's fingers
only two or three of them are of
dimensions," he said.

However, he noted that literacy
ong African people is developing
ter than in other countries such as
lia. Another hopeful sign for the
ure, he said, is that a literacy move-
nt is growing among educated Afri-
ns.

"It is the business of the Church,"
moderator added, "to encourage
literature that is Christian in tone."

uns Give Aid to Unwed Fathers

A group of nuns, long in the service
unwed mothers, have undertaken a
ogram to help the unwed father as
ell.

Sister Ann, of St. Elizabeth's Infant
ospital in San Francisco, outlined
e problem of the unwed father be-
fore a meeting of the National Conference on Social Welfare. The hospital is operated by the Daughters of Charity of St. Vincent de Paul.

The unmarried father "needs counseling and spiritual help as much as the unwed mother," Sister Ann said. His "dependency on women, his antagonism toward them and the desire to prove himself a man are some of the problems he has never been able to face."

She said that in four out of 10 cases of unwed mothers handled at the hospital the father is met by the staff. Of 50 such men, she said, none was married. They included "a high school student, a college student, laborer, clerical worker, lawyer, physician, Ph.D. and an unemployed." They came from all faiths.

"None of them married the girl," the nun said. Their first thought was "show me the way out."

The fathers are treated with consideration and mildness, she said. "Because he is not forced on the first visit to pledge financial support or commit himself in some other way, the father begins to understand that his continued co-operation is not only needed to help the unmarried mother but will redound to his benefit as well.

She said the men keep coming back for advice and help, in many cases long after the child is born and has been adopted by someone else, and even after the mother is married.

Washington News Notes

TOMB NAME IN DOUBT—Representative Marguerite Stitt Church of Illinois is waging a battle to keep the original name of Arlington National Cemetery's famous Tomb. Scene of numerous wreath layings, including one placed there recently by Dr. P. O. Bersell, president emeritus of the Augustana Lutheran Church and presently chairman of the National Lutheran Council's Bureau of Service to Military Personnel, the historic site is visited by some 5,000 tourists each day. Originally called the "Tomb of the Unknown Soldier" its name was altered by a team of some 20 officers of the various armed services who made preparations for the reburial of the two unknown servicemen representing the dead of World War II and the Korean conflict. The term they adopted, which is being widely used, was "Tomb of the Unknowns."

Mrs. Church, who has been a member of First Methodist in Evanston, Ill., for forty years, has introduced a bill which, if enacted, will officially restore the original name to the Tomb.

LUTHERAN SOLDIER-STATESMAN—The spirit of '76 is being revived in the nation's capital. Lutheran lay leaders here are taking steps to erect a memorial honoring Peter Muhlenberg, Revolutionary War hero. Federal Trade Commissioner Sigurd Anderson, a former governor of South Dakota and a member of The Evangelical Lutheran Church, told a luncheon group that statues of America's heroes are found all over Washington, yet few are in honor of men who have made contributions to Christianity and to their country.

John Peter Gabriel Muhlenberg was born in Trappe, Pa., the son of German-born Henry Melchoir Muhlenberg, founder of the Lutheran Church in America. Peter served as a pastor of Lutheran churches in New Jersey before taking a charge in Woodstock, Va., in 1772.

In a letter to his brother he wrote, "Whether I choose to or not, I am destined to be a politician." In 1774, Peter was elected to the Virginia House of Burgesses and afterwards became a colonel in the Continental Army. When the Revolutionary War came to a close he had attained the rank of major general. Subsequently he was chosen vice president of Pennsylvania and a Representative in Congress. In 1801 he was elected to the Senate.

By Robert Van Deusen and Charles De Vries

Lutherans to Film Red—Church Struggle

Christianity's current struggle under Communism will be the subject of a new film to be made in Europe this year by the same writer-producer team that developed the widely-shown "Martin Luther" motion picture.

Robert E. A. Lee, executive secretary of Lutheran Film Associates, said Allan E. Sloane, film and radio-TV writer, has prepared a screen play based on documented reports of the Church-State conflict in Eastern Europe. Lothar Wolff of Louis de Rochemont Associates, who was producer as well as co-author of "Martin Luther," will collaborate with Mr. Sloane.

Explaining the reasons for Lutherans producing the film, Dr. Paul C. Empie, executive director of the National Lutheran Council, said that "the past 12 years have witnessed an intense struggle for the loyalties of the East German people during which evangelical Christianity—largely Lutheran and reflecting the mixture of strength and weakness common to Christians everywhere—has reacted unevenly but by and large in heroic fashion."

He said this outcome is generally not known to Americans and should be told "in such a way that its spiritual elements stand out above those merely political."

Lutherans, Orthodox Confer

Theologians of the Lutheran and Orthodox Churches—the two largest religious bodies in Finland—discussed inter-confessional relationships within an ecumenical framework at a five-day conference last month.

The conference was arranged by the Finnish Ecumenical Council, the Laymen's Institute of the 4,234,244-member Lutheran Church of Finland and the World Council of Churches' Ecumenical Institute, which is located in Bossey, Switzerland.

Foreign visitors who presented conference papers on the theme "The Unity of the Church" included two Lutherans—Director H. H. Wolf of the Bossey institute and Archbishop Jaan Kiivit of Tallinn (Estonia), USSR—and three Orthodox theologians—Assistant Director Nick A. Nissiotis of the Bossey institute and Professors Nicholas Uspensky and Vladimir Talysin of the Spiritual Academies at Leningrad and Moscow, respectively.

Other papers were read by the deans of Finland's Lutheran and Orthodox theological institutions—Prof. Aimo T. Nikolainen of the University of Helsinki theological faculty and the Rev. Johannes Suhola of the Orthodox Seminary at Humallahti.

Besides the 20 Finnish theologians taking part in the conference, there were a number of guests from Scandinavia.

Luther Lectures Set

"Luther and Culture" is the theme selected for the fourth annual Martin Luther lectures to be held at Luther College November 8, 9 and 10.

Lecturers engaged are Dr. George Forell, professor of Theology, Chicago Lutheran Seminary; Dr. Harold Grimm, head of the department of history, Ohio State University; Dr. Theodore Hoelty-Nickel, head of the music department, Valparaiso University.

Subjects selected are "Luther and Politics," Dr. Forell; "Luther and Education," Dr. Grimm; "Luther and Music," Dr. Hoelty-Nickel.

Miss Illinois Is Lutheran

Winning top laurels with both her beauty and brains is the accomplishment of 20-year-old Suzanne Johnson, member of St. Paul's Lutheran Church, Chicago.

Miss Johnson was crowned "Miss Illinois" in statewide competition. Less than 48 hours later she was graduated summa cum laude from Augustana College, Rock Island, Ill.

The stately brown-eyed brunette will represent Illinois in the Miss America Pageant next September in Atlantic City. There she will stake her chances on the poise, charm and talent which won her the state prize among 25 beautiful girls.

She was also named Miss Talent in the state contest. She sang the ballad, "Hello, Young Lovers" from "The King and I." A $150 scholarship with that honor.

The new Miss Illinois receive $1,000 scholarship from a soft firm, a $250 scholarship and a wardrobe from the Illinois Ju Chamber of Commerce; 40 mod lessons; five dresses and a mod contract; an 8-place sterling setting 8-place china setting and other pr

Suzanne has been active in St. P Lutheran church, Chicago, where was confirmed. She has been a m ber of the junior choir, soloist for youth choir and is now soloist th She also served as secretary of Lu League and was parish secretary two summers.

At Augustana she distinguished self scholastically through her e four years. She first came to col after winning a High School M Day scholarship for her freshman y She won Augustana Prize and T dore Presser Music scholarships for sophomore year and a full tuition gustana Prize scholarship for her ju year. This past year she had a st scholarship in voice and a half-tui Augustana Prize scholarship. She frayed part or her college expense working in the girls' dining hall.

—NEA

BEAUTY AND BRAINS—Miss Suzanne J son, Miss Illinois of 1959 is pictured a famous landmark of her alma mater, Main at Augustana College, Rock Is Ill. Miss Johnson received a bachelo music degree, summa cum laude, on I, two days after her selection as Illinois.

American herans Meet

ety delegates from 14 countries ed in Buenos Aires in April for iird Latin American Lutheran ence sponsored by the Lutheran Federation.

iciple aim of the meeting was to then bonds among the 750,000 rans in Latin America who are into American, German, East ean, and Scandinavian language s.

addition, it was hoped that the ence might expand and co-ordi- missionary activities in the area, ll as enlist European Lutherans Latin American field.

ong the Lutheran leaders partici- in the conference was Dr. Paul mpie, executive director of the nal Lutheran Council, and chair- of the LWF Commission on d Service, who addressed the ates at their opening session on th and Unity."

siding over the program was the Jonas Villaverde, president of the ed Lutheran Church in Argentina. . Ernest Schlieper, president of Evangelical Church of Lutheran ession in Brazil, conducted the id session, when Dr. Stewart W. nan of New York, director of the F/LA Committee, Dr. Friedrich bner of Germany, chairman of the committee, and others, reported.

ther European leaders taking part he program were Dean K. F. nar Askmark of the Church of den, and Dr. Adolf Wischmann of nkfurt on the Main, head of the ign office of the Evangelical Church Germany.

atin American Lutheran Churches nging to the LWF are in Argen- Brazil, British Guiana, Chile, ico, and recognized congregations Colombia, Ecuador, Peru, and uezuela. An itinerant ministry is served under the LWF/LA Com- tee in Costa Rica, El Salvador, nduras, and Nicaragua.

lso present at the conference were ervers from non-LWF affiliated sions and churches of the Lutheran urch—Missouri Synod, and from German Evangelical La Plata Syn- in Argentina.

Contest Brings in 140 New Sunday School Pupils

Children of the Fruitridge Lutheran Sunday School in Sacramento, Calif., brought in 140 new pupils during a seven-week contest. Even after the period was over, children continued to bring new enrollees at the rate of 12 a Sunday.

The contest had a "race for space" theme. Each department displayed a poster on which rockets representing each class were moved from the earth to the moon on the basis of new pupils enrolled and continued perfect attendance. The winning pupil received a round trip plane trip for two to San Francisco. Others were awarded Bibles, New Testaments, and pictures.

Each Sunday, Superintendent Myron Jeben and Mrs. Herman Halberg, director of parish education, arranged for guest speakers, usually servicemen who came in full uniform, who stressed the importance of reaching children for Christ.

Many parents of the new pupils are already in one of the adult inquiry classes conducted by the Rev. Orville Hiepler.

Dedicate $375,000 Home for Aged

A new $375,000 home for the aged was dedicated in Madelia, Minn. Sunday, June 21.

The Luther Memorial Home, a 60-bed retirement-nursing institution, is a project of some 22 congregations in the ELC's Mankato Circuit. The Rev. Harold S. Strand, formerly of St. James, has been named superintendent-chaplain of the new facility, which will have a staff of about 28, including part-time workers.

Speaking at a dedication service in the Madelia High School auditorium at 2:30 p.m., Sunday, June 21, was the Rev. John M. Mason of Minneapolis, assistant executive director of the ELC's Charities Department. Mr. Mason also installed Pastor Strand and conducted dedicatory rites at the home, prior to open house for the public.

The program also included addresses by Morris Hursh of St. Paul, Minnesota Commissioner of Public Welfare; the Rev. Adrien Olson, pastor of Trinity Lutheran Church, Madelia; and Dr. Charles L. Nasby, Minneapolis, auditor and consultant to the ELC's Charities Department.

The newly-erected unit is designed to give complete care to aged persons, admitting both ambulatory and nursing care patients. Home-like in character, a lounge area (which can be quickly converted to serve as a chapel) is furnished for reading, games, and relaxation. In addition, portable partitions will provide space for hobby-craft, a beauty parlor, and barber shop.

Of the 60 beds, 48 are in single rooms, paired for the sharing of a connecting half-bath. Couples living in the home will be able to use two single rooms, one for sleeping, the other as a living room.

E-shaped in design, the Luther Memorial Home utilizes two wings for ambulatory residents, and a third wing for patients confined to beds. The entire building is wired for nurses' call system, so that any resident has immediate access at any time to nurse services.

The Madelia institution becomes the seventh ELC-sponsored home for the aged erected in Minnesota in the past ten years. In all, the ELC now operates 33 such homes throughout the U.S.

Unique Summer School

A unique educational experiment started Monday (June 15) at St. Olaf College, Northfield, Minn., when 80 hand picked high school students from the Upper Midwest entered college science classes.

Each member of the group won a fully paid scholarship based on his scientific aptitude and general academic ability. They will all be eligible to earn a full year of college credit during an eight-week concentrated session in chemistry, biology, physics, or mathematics.

The special St. Olaf summer school for these high caliber youth is being financed by a $34,740 grant from the National Science Foundation. School officials say that it aims to boost exceptional students to a more challenging pace.

Gift to District President

Congregations and individuals of the South Central District honored their district president, Dr. V. T. Jordahl, at the recent Decorah, Iowa convention.

A gift of $4,645 was presented to Dr. Jordahl at the final session of the convention to be used for a trip to Europe this fall.

Some 190 congregations of the district had a part in the gift, which was presented at the convention by Dr. F. A. Schiotz, president of the ELC.

Brotherhood Conventions Elect

The final district conventions of the ELC Brotherhood have now been completed. At many of the conventions, action was taken to do everything possible to strengthen the organization before the union. All conventions placed increased emphasis on Bible studies, prayer, seminars, and retreats.

The following presidents were elected to serve until the merger goes into effect on January 1, 1961: *Eastern*—Stan Peterson, La Crosse, Wis.; *Southern Minnesota*—A. B. Baardseth, Minneapolis, Minn.; *South Dakota*—Russell Alexander, Aberdeen, S. Dak.; *Rocky Mountain* — Norman Stedje, Kalispell, Mont.; *California*—Howard Ulberg, No. Sacramento, California; *Northern Minnesota* — Rudy Carlson, Fargo, N. Dak.; *South Central*—Lloyd Brown, Decorah, Iowa; *North Dakota* —E. A. Rietz, Devils Lake, N. Dak.; *Pacific* — Larry Hobbs, Vancouver, Wash.

Academy Produces Pastors

Eleven members of the 1959 graduating class at Luther Seminary, St. Paul, Minnesota, were graduates of Augustana Academy, Canton, S. Dak., according to Mr. Kenneth J. Flugstad, principal of the Academy.

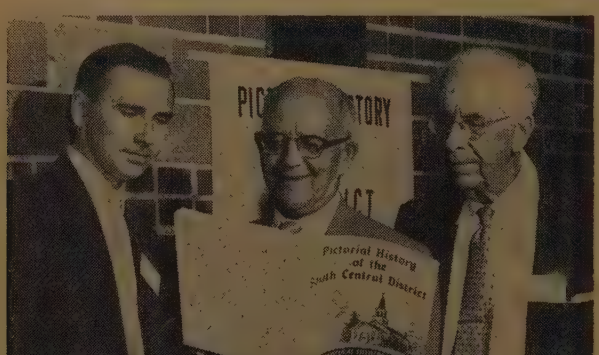
This is in keeping with the records of many years' standing. While the Academy graduates about one-half of one percent of the total number of young people of The Evangelical Lutheran Church who complete their high school training each year, it supplies from five to ten percent of the men enrolled at the seminary.

Houston Congregation Is Church of the Month

An outpost of the ELC has been chosen as the church of the month for July. It is Memorial Forest Lutheran Church in Houston, Texas. This is the nineteenth ELC congregation to be organized in that state, and the third in Houston.

Since Lutherans are a small minority in the South, establishing a congregation means pushing many more doorbells than in some other areas to a sizable group of interested pe However the eight congreg formed in recent years indicate there will be a good response. Rev. J. O. A. Lien, formerly of son, Wis., is the pastor.

A heavily wooded site has chosen for the church building. first two units of the building connected by an arched cloister.



STUDY DISTRICT HISTORY—Pastors of all ages were interested in studying the history of the South Central district of the ELC distributed at the district convention in Decorah, Ia. this month. Shown are the Rev. Dennis Stutrud, Elgin, Ia.; the Rev. Olaf Holen, assistant to the district president and editor of the book; and Dr. N. Astrup Larsen, the retired former president of the district.

Churches

Brooklyn, N. Y. — Our Savi Church here held ground brea ceremonies June 7 for its new y and parish education building. speaker for the occasion was the mer pastor, the Rev. J. I. Opsal. Rev. Knute Lee is serving as int pastor of Our Saviour's.

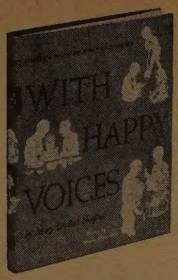
Mauston, Wis.—Plymouth Chu a rural congregation near here, cluded its 63-year history this m when it united with Bethany Chu in Mauston. The two churches been served by one pastor for m years. The Rev. L. A. Benson is present pastor.

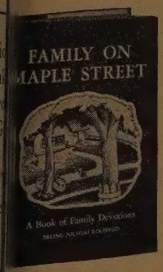
Portland, Maine—First Church ground breaking services in May their new church and parish educa building. The new structure is pected to be completed by Januar 1960. The cost is estimated at $1 000. Construction will include a chu seating 360 and Sunday school fa ties for 200 pupils. The Rev. Wa Baertschi is the present pastor.

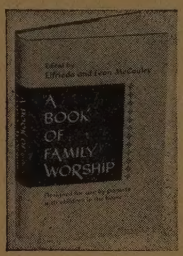
Page, N. Dak.—Page Church recently dedicated its new parson Dr. L. E. Tallakson, president of N. Dak. District conducted the dec tory rites. The Rev. Irving E. Sta land is pastor of the Page parish.

"The annual meeting of the Wal dorf Lutheran College Associatio will be held on Tuesday, July 14 1959, at 2 p.m. in the chapel of Sal veson Hall at Waldorf College, For est City, Iowa. This meeting will b to conduct the business of the Asso ciation including the election of mem bers of the Board of Trustees."

G. W. Aasgaard, Secretary
Waldorf Lutheran College Assn.







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Using the services set forth in this book will help your family as a group realize a sense of the presence of God. The book contains services to use at home with children from about 8 to 15, plus an entire section of services for younger children. Each service contains a Bible verse, a relevant scripture reading with two related prayers and a brief explanation of the central theme. The basic themes are Praise and Thanksgiving, Special Occasions, Christian Life, From the Life of Jesus.
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BY MARY C. NORFLEET

Written for prayertime with young children, this book has 60 delightful stories arranged according to the seasons. Each is complete in itself, although the same characters appear throughout. The book is illustrated. Best for ages 4 to 8.
$3.00
Code 31-9650

Augsburg Publishing House, Minneapolis 15, Minn.

Obituaries

Dr. Rees Edgar Tulloss, 77, prominent ULCA churchman, died June 8 at Springfield, Ohio. He was widely known for his work in the National Lutheran Council, where he served as councillor for 21 years. He served the council as president, secretary, and chairman of the budget committee, and although now retired was helping make plans for reorganizing the council at the time of his death. He was president of Wittenberg College, Springfield, and had served on several boards of the ULCA.

Dr. Tulloss was active in other areas too. He is credited as a co-developer of the touch system of typewriting, and during World War I worked out important procedures and equipment at the Naval Radio School at Harvard University. While president of Wittenberg he was also asked to become head of a bank in Springfield.

For his services to the Lutheran Church, Dr. Tulloss was honored at the meeting of the National Lutheran Council last February.

Mrs. Catherine Titrud died at Cokato, Minn., April 25, 1959. She was the former Mrs. Gilbert Knudson of Jewell, Iowa. Born February 27, 1875, in Des Moines, Iowa, she lived the greater part of her life in Jewell, Iowa, where she was active in church and community. Her husband, Gilbert Knudson, who died in 1933, was a member of the Board of Trustees of the ELC and also served on the board of St. Olaf College. Funeral services were conducted in Cokato, Minn., April 27 and in Jewell, Iowa on April 28, where a son-in-law, the Rev. O. S. Rindahl of Blooming Prairie, officiated at the service and interment. Survivors include her husband, Carl Titrud, and five children: Irving H. Knudson, Oconomowoc, Wis., Mrs. O. S. Rindahl, Blooming Prairie, Minn., Mrs. Howard T. Beaver, Chicago, Ill., Mrs. Randolph Haugan, Minneapolis, Minnesota, and Gilbert Knudson, Jr., Emmetsburg, Iowa.

Changes of Address for ELC Pastors

Morris V. Dalton, 2724 N. E. 27th, Portland 12, Ore., 7-1-59

Luthard Eid, 2175 Hendon Ave., St. Paul 8, Minn., 7-1-59

Harold K. Emerson, c/o Trinity Hospital, Minot, North Dakota, 6-1-59

Richard H. Ellingson, Clear Lake, Iowa, 7-1-59

Walter T. Gigstad, 3405 Nairn, El Paso, Texas, 6-15-59

M. D. Hansing, 214 Brandon Road, Hoyt Lakes, Minn., 5-27-59

J. L. F. Huseth, 3608 West Chenango Ave., Littleton, Colo., 7-1-59

Omar S. Kaste, Hq. USATC, Fort Bliss, Texas, 6-2-59

J. A. Korshavn, 520-22nd St., Greeley, Colo., 7-5-59

Preaching Missions—July

A. H. Mjorud

18-25 — LBI Pastors' Week, Mt. Carmel, Alexandria, Minn.

26-Aug. 2 — LEM—Deeper Life, Medicine Lake, Minn.

H. O. Egertson

15-19 — Ryley, Alberta, Canada, M. A. Steiestol, Pastor

20-28 — Viking, Alberta, Canada, John Precht, Pastor

Carl Opsahl

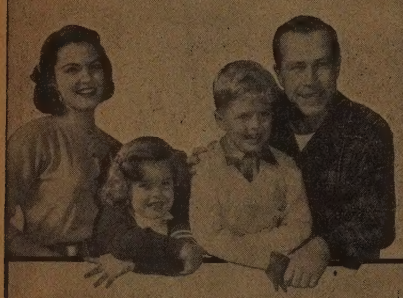
5-9 — Valhalla Centre, Alberta, Harold Frostad, Pastor

12-16 — Grand Prairie, M. A. Rude,

19-23 — Dawson Creek, Oscar Lokken,

26-30 — Fort St. John, Harold Engen,

Lutheran Mutual's Family Plan



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The merits of the propositions adv below have not been investigated a Parish Conservation Service assumes sponsibility in the matter. Send you and communications to: The Parish C vation Service of The ELC, 422 South Street, Minneapolis 15, Minnesota. to ad number when inquiring.)

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Homes

To reliable adults or couple with 2 bedroom house in Willmar, Minn. basement, large attic for expansion. Oil nace. Near downtown shopping dist., ch es and schools. May be rented instead. 62

Businesses

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Wanted by Sept. 1, middle aged R.N L.P.N. to assist as supervisor of nursin large S. Dak. home for aged. 8 hr. da shift, also nearby staff qtrs. 62

Wanted older woman for housekee for elderly man in SE Minn. town. references when applying. 62

Dentist to locate in city of 1,000, in of Red River Valley of N. Dak. Fine me bldg available, also financial aid for e ment etc. on easy terms at low rat interest. 620

Physics-chemistry teacher of high stan of education and discipline to teach school in NE Mont. Exp. and/or qual tions could make for a wage of $6100. 620

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75	6.3%
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85	7.4%
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90	7.2												
85	7.2	6.8											
80	6.6	6.2	5.8										
75	5.9	5.7	5.4	5.1									
70	5.3	5.2	5.0	4.8	4.6								
65	4.8	4.8	4.7	4.6	4.4	4.3							
60	4.3	4.3	4.3	4.3	4.2	4.1	4.0						
55	4.0	4.0	4.0	4.0	4.0	3.9	3.8	3.7					
50	3.7	3.7	3.7	3.7	3.7	3.7	3.7	3.6	3.6				
45	3.5	3.5	3.5	3.5	3.5	3.5	3.5	3.5	3.5	3.4			
40	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3	3.3		
35	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	
30	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8	2.8

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A beloved man of the church recollects pioneer in the Upper Mississippi Valley. "This is no attem at a community history or a family chronicle," he s "for there is no dearth of such sagas; but a bold venture toward a moving composite, an attempt to and enshrine significant values in human life, lest th go from us into forgetfulness." He vividly portrays the challenge of the unbroken prairie, everyday life the home, the loneliness of the frontier, and, above the religious life and vision of the people. "In such a setting," he says, "there was a distillation of lives lived in fellowship with God and in devoted loyalt to one another in home and community." While the book looks backward in remembrance to the da when the valley "waited"—waited for those pione

by
T. F. Gullixson

illustrated by
Edmund Kopietz

The Valley Wait

who were to come and settle . . . establish their hor practice their faith—it also looks forward in anticipation: in our day also the valley waits—wait to see if families three and four generations removed from pioneer stock, families seeking to build Christ homes and the Christian Church in a society rootless and on-the-move, will meet the challenge of our da as well as their forebears met it in theirs. "It is evident," says the author, "that the people and Chur today are summoned to a task as difficult, as exacting as anything our fathers knew on the pioneer frontier

Dr. T. F. Gullixson is President Emeritus of Luther Theological Semi St. Paul, Minnesota. During his 24 years in office, more than 1000 graduated from the seminary—carrying into the parish ministry influence and counsel of the author. He is an acknowledged "artist words." Earlier publications include Christus Emptor and Christ f World Like This.

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